The
Missionary Intelligencer.

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Financial Exhibit.

The following exhibit of the receipts for the first three months of the current missionary year is worthy of careful reading. This includes the months of October, November and December:

	1910	1911	Gain
Contributions from Churches	89	164	75
Contributions from Sunday Schools	59	77	18
Contributions from C. E. Societies	134	104	*30
Individual Contributions	248	175	*73
Amounts	$17,502.14	$14,933.84	*$2,568.30

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches	$3,308.47	$5,047.21	$1,738.74
Sunday Schools	630.68	1,258.38	627.70
Christian Endeavor Societies	1,322.76	1,255.12	*67.64
Individuals	5,184.07	2,720.30	*2,463.77
Miscellaneous	280.19	387.83	107.64
Annuities	6,775.97	3,750.00	*3,025.97
Bequests	.....	515.00	515.00

*Loss.

Loss in Regular Receipts, $57.33. Loss in Annuities, $3,025.97. Gain in Bequests, $515.00.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES

Make Sunday, March 3d, a day long to be remembered.

Quit teasing God for some spiritual dainty for yourself.

How many of us would be willing to have the Lord fill in our blank check?

The regular, stated, worshipful giving of what we owe is a part of the spiritual life.

Only the dollar that is put to the service of the Almighty is the "almighty dollar."

The church that lives on the receipts from oyster suppers will soon be "in the soup."

The battleground of missions has been transferred from foreign lands to the home church.

Nothing has served to stem the flood of worldliness at home so much as the cause of foreign missions.

A church is for the purpose of helping Christians to connect themselves with the great needs of the world.

No one can make a greater mistake in his plans for life than to stand aside and let God's work go on without helping.

Many church members treat the missionary offering as they do a request to buy a ticket to an oyster supper or a lecture.

If nations are to be won from narrowness, society from selfishness, and the church from coldness, it will be through vicarious prayer.

One pastor has organized six parallel classes in the study of "Ten Lessons in World Conquest." This little book is proving to be very popular.

Let the degraded millions of Africa and Asia learn to live by the law of the gospel, and the wealth of the world will be increased one hundred-fold.

The March offering for Foreign Missions is my opportunity to preach Christ's message in foreign lands. To withhold my offering is to withhold the gospel.

Invest your money in missions, *invest* your life in the foreign field. *Investment* is a much better and truer word than *sacrifice* when applied to these questions.

Christians have but one business in the world: extending God's Kingdom. The merchant, mechanic, and banker are under exactly the same obligation as the missionary.

King Pyrrhus said, in lamenting his dead soldiers whose wounds were in front and their faces to the enemy, "With such soldiers I could conquer the world."

Let the first Sunday in March be freighted with prayer and weighted with conscientious preparation, and it will be a joy to the people and a rich blessing to the missionaries.

Sven Hadin, the great Tibetan explorer, recently said, "The more I get to know about the missionaries, the more I admire their quiet, unceasing, and often thankless labors."

The native Christians in heathen lands last year gave $3,246,000 for missions. Our gifts, which were $12,000,000, should be multiplied by ten to reach the same relative value.

A friend has just written his will, in which he leaves a handsome sum to the Foreign Society. This was brought about by an encouraging word from the minister of the church.

A disease that is universally prevalent is the "acute stricture of the *purse-stringus.*" The Foreign Christian Missionary Society proposes to cut the strings and relieve the pressure.

The American Bible Society was organized in 1816. Last year this society issued 3,231,733 volumes of the Holy Scriptures. It circulates the Bible in more than one hundred languages.

The March offering for Foreign Missions properly prepared for and wisely taken can be made the high, spiritual day of the year. The world-vision that comes with it will lift the whole church-life on its tide.

An excellent plan in preparing for the March offering is to have large placards made stating what a dollar or a certain number of dollars will do in missionary work, and hang these on the walls of the church.

Read Miss Clawson's Christmas message from Japan. Her story of the winning of the daughter of Japan's greatest chemist shows how our missionaries are reaching the high as well as the lowly in the Sunrise Kingdom.

A high Chinese official, recently converted, is now supporting twenty evangelists at an expense of $7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

One of the most significant things in connection with the choosing of Dr. Sun as the provisional president of China was his adoption of the calendar of Christendom and the rest of the world. It is hardly possible to measure the influence and significance of this change from the age-long date system of China to that of the outside world.

Africa now has 4,542 missionaries, 26,474 native workers, and 1,034,372 native Christians. There are signs of encouraging progress in practically every mission on the continent. In order to reach the last native, missionaries must learn 843 languages and dialects.

Missionaries never get the best pay, but they do the best work; the work that lasts and comes out of the fire because it is not inflammable wood, but gold, which, melted in the flames of experience, is coined afresh and sent out again into the currency of the ages.

Last year the churches which are Living-links in the Foreign Society gave over $22,000 to the American Christian Missionary Society. This was one-third the total amount received from the churches, as such, by the American Society. This is as it should be.

Dr. Sun Yat Sen, who has recently been elected president of the new China, was educated in a mission school in Canton, China. He is a broad-minded man of great ability. He said in London last year, "Two of the great factors in the making of the new China are the Bible and the Christian missionary."

The March offering for Foreign Missions is the individual Christian's opportunity to project his life and influence to the ends of the earth. The Foreign Society is the hand that reaches around the world and through the individual's gift preaches Christ to the unsaved in a dozen great, needy fields.

The new census figures, which have just been made public for India, indicate a remarkable increase in the Christian population and are cause for much thanksgiving. The Central Provinces show an increase of 169 per cent, the United Provinces of 175 per cent. and the Punjab of 446 per cent.

The Singer Sewing Machine has 20,000 agents making a house-to-house canvass all over Russia to sell their machines. There are only 20,000 Protestant missionaries in all the world.

Surely the Church should be as zealous to canvass the world for Christ as business firms are to sell their goods.

How many will accept Mrs. Macklin's challenge in her "Open Letter to the Churches?"

Mrs. Russell Sage is wisely putting her great wealth out to interest and is investing it in benefactions that will bear rich fruit in the years to come. She has said: "I have always believed in giving. When I was a teacher in Philadelphia, at $200 per year, I was willing to give my tenth to the Lord's work."

All eyes are on China now. The changes there are kaleidoscopic and every day brings change. The missionaries write of the distress, the confusion, and the suffering. The mission work for the present is at a standstill. The workers believe that a new China will result, however, and that the Kingdom of God is destined to advance rapidly in the near future.

Sometimes it is intimated that the Living-link churches are lopsided in their giving. We have had occasion recently to look up the full missionary record of these churches. Almost without exception they are the churches most liberal to all causes. There is no group of churches among us so full-rounded and generous in their missionary life. When a church does a worthy thing for the foreign fields the tide lifts everything.

The great church in Akron, Ohio, of which Geo. Darsie is pastor, gave the largest amount for Foreign Missions of any church among us last year. This church has come to the place in its giving where the money is given for the General Fund, and no demand is made for a Living-link missionary. We trust this ideal will be reached by many of the larger churches, so that the missionaries may be released for new Living-link churches.

Very often individuals and churches send special gifts to missionaries to help in some special feature of their work. Sometimes these gifts are sent direct to the missionaries. The better plan is to send the amount to the Foreign Society with directions concerning the missionary to whom it is to be sent and the work for which it is given. The Society will in every case send it on as directed. This will enable us to give proper credit for all offerings without having to wait for a report from the missionary.

The salaries of missionaries are based upon what it costs to live economically in the different fields. Single missionaries receive from $500 to $700 a year, and a man with a family from $1,000 to $1,200. While money goes farther in heathen lands as far as the natives are concerned, it is not true of the missionary. The average mission field does not produce the kind of food and clothing that a white man has to use. This often necessitates the missionary purchasing in the homeland, and having to pay excessive freight rates on his goods.

There are two classes of men whom we desire to reach. One is the man-at-home member of the Christian Church who gives nothing, or next to nothing, to Foreign Missions, and who cares less. The other is the man abroad who has never heard the gospel of salvation. We wish to reach the first man in order to set before him the joy of service, the broadening process of a living and giving interest in the world-wide Kingdom of God, the magnificent opportunities of personal participation in carrying out the Great Commission.

We wish to reach the second man in order to set before him the glad news of salvation, the open door into a new life and a redeemed nature.

We believe that if the first man can be reached and transformed into a giving missionary Christian, by his help the second man may be reached and transformed into a new man in Christ Jesus, filled with the missionary spirit to go out and reach other men of his race.

Missions is the way to bring together these two men who need each other. The missionary offering is the medium of communication between them.

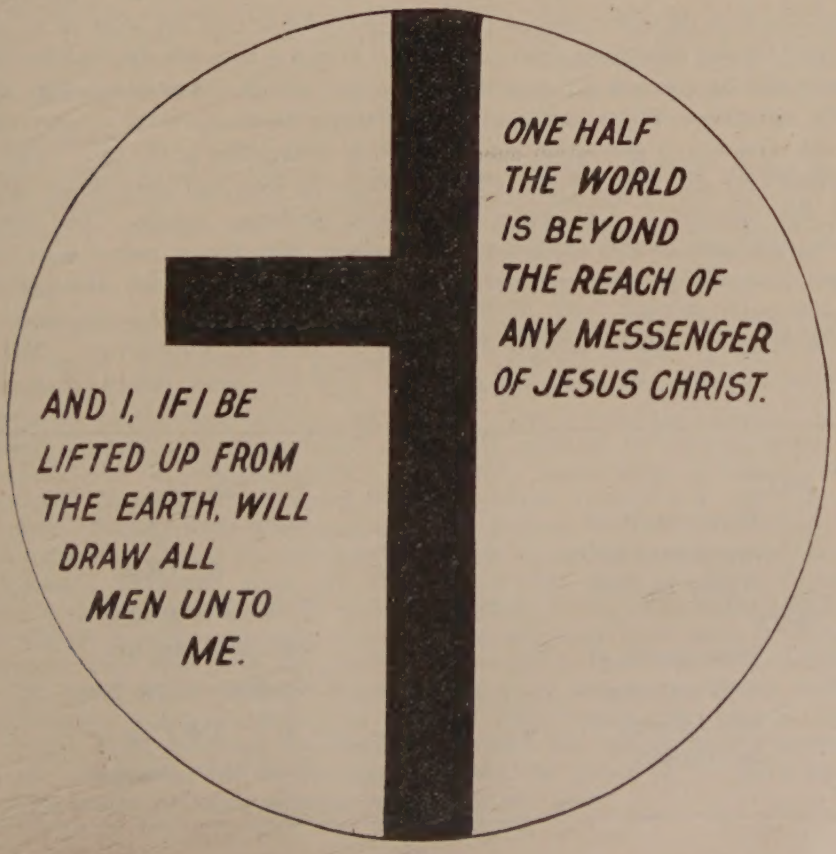
There are 400,000 men in our

churches. Will you help us reach them with missionary facts?

Remember the March offering, Sunday, March 3, 1912.

Whenever weekly giving is instituted in the churches, great care should be taken in deciding on the proper ratio for the division of the offering. We believe the best plan is to have the missionary pledge card so arranged that each individual can designate the amount he would like to give weekly to Home and Foreign work. Where this is not done the pastor and officers should be careful that ratio of giving already established among our people should not be radically changed. This ratio is not far from 50 per cent for Home and 50 per cent for Foreign interests. The Foreign work would suffer the greatest hardship of any in any reduction of the ratio of missionary support. As has been said before, this work is not carried on in one or two channels of activity. It is many-sided and complicated. Schools have been built, hospitals erected, orphanages established, and native agencies created. Schools for training the native ministry are established, industrial missions have been projected, and a great line of institutional work built up. To shift the proportion of giving so that the support of such work would suffer would be to sadly wrench, and in many cases ruin great interests in the foreign work.

THE UNUSED CROSS.



EDITORIAL

The King Has Spoken.

Our marching orders come from the King of heaven and earth. All authority is His. He conquered death and the grave and is now at the right hand of the Father. He gave His life that all men might be saved through the gospel. This gospel is His power to save. The world is hopelessly lost without Him. What joy there is in giving to men that which is life and peace.

We enter into fellowship with Him as we sound out the word of life. Our annual offering for Foreign Missions represents to us the opportunity of carrying out the last marching order. The March offering is a time for great things in the churches. When we began this annual campaign, a generation ago, our churches were deaf to the world-call. A new day has come. The appeal of a needy world now touches our hearts and makes Jesus Christ more real and precious in our own life.

The King has spoken, and out of his imperial command has sprung our great interest in all lands. Think of our faithful body of splendid missionaries and their families. They have left all to follow Jesus Christ. Famine, and war, and pestilence, and broken health have all come to them, and they rejoice in the midst of every trial. Think of our colleges and schools; remember our institutions of mercy and helpfulness, hospitals, dispensaries, homes, orphanages, kindergartens, etc. Gleams of light have gone forth which are helping to make the world better. God has graciously blessed all our work in all lands.

This is a time for the churches to do mighty things. The obligations of the Foreign Society are far greater to-day than at any time in the past. They are mountain high and press down upon us with ponderous weight. The work is larger. The annual cost is more. The opportunities for us are absolutely unparalleled. Doors are swung wide open to us as at no time before. The call of God was never before so clear and

NOT
How much of
my money will
I give to God,
BUT
How much of
God's money
will I keep
for myself.

You can do
more than pray
AFTER
You have prayed,
but you can not
do more than pray
UNTIL
You have prayed.

distinct. We will forfeit our right to work in China if we do not hasten to relieve her pressing awful need. Her people need food and shelter and moral guidance. Our Christian Chinese brethren are a fold without a shepherd. Wolves are on every hand. We are responsible for our own spiritual family. We brought them into being; we gave them light and hope. They look to our missionaries for help as a tottering child reaches for the hand of a parent.

The churches should do great things. Where they have been giving tens let them give hundreds; where they have been giving hundreds let them give thousands. It is a time for a bold forward movement. We can shake the kingdom of darkness if we will. We can demonstrate to the world that we are a real New Testament Church in spirit and practice. As we move forward in this heaven-born enterprise we will strengthen our own faith and deepen our own spiritual life and make more real to our hearts all of the Christian verities.

Let every church be ready to respond on time. Do not neglect or defer the March offering. It is the crucial day. If we fail on that day we are likely to fail for the year. The churches that stand by the work will honor and bless themselves, will grow at home, will fulfill their high mission. The King has spoken. It is ours to obey.

How to Prepare for a Worthy March Offering.

The relation between preparation and outcome is evident. Careful planning spells success, indifferent approach to the great Foreign Missionary day means failure for the local church offering and consequent loss of a worthy part in the conquest of the world for Christ. Years ago it was thought sufficient to have a collection for missions, now it is recognized that only careful, conscientious planning will suffice.

Some Good Things to Do.

1. *Preach.* The setting for a satisfying offering on the first Sunday in March is missionary preaching every Sunday. Just as our pulpits should always ring with the evangelistic note, so also should the missionary note ring true and clear. But there is need of intensive missionary preaching as the offering-day approaches. Different plans are followed in this regard. Some will preach four distinct missionary sermons during February; some will make the missionary idea stand out all through January and February. A missionary rally on the Sunday night preceding the offering is a fine culmination for the campaign. In many prayer-meetings, missions will be the theme right up to the first Sunday in March. Whatever course is followed, world-evangelization should be the theme which permeates both preaching and teaching until Sunday, March the 3d.

2. *Publish.* Publish abroad in the congregation that a great day is at hand —a day of joy, of privilege, of *investment.* Make that word stand out, "investment"—of life, of prayer, of gifts. A great deal depends on public announcements of the coming offering and the hopeful, clear, confident way in which the matter is presented to the people. The Procter and Gamble Co. have made millions by keeping before the world "Ivory soap—it floats." Shall we despise repetition in our plans for the greatest work in the world? The Great Commission is repeated in substance five times by New Testament writers. If the Holy Spirit found that necessary, how much more is repetition necessary in our human presentation. Use every means; the church bulletin, the local papers, the bulletin board, printer's ink, and the pulpit constantly. Make the people *see it,* and they will pray and give.

Never speak in an apologetic tone. Speak positively, triumphantly. Be as confident as you would in announcing a baptism. Assume that the offering comes as a matter of course and has as settled a place in the congregational life as the Lord's Supper.

3. *Set a Goal.* The apportionment is an ideal to be reached. If it is not set high enough by the Society, raise it to where you think it should be. There should be an aim. Lay all plans to reach it. Make the goal worthy of the possibilities of the congregation. The apportionment is not arbitrary, but suggestive; not a goad, but a staff.

Many ministers feel like going far beyond the regular apportionment and setting an ideal of so much per member. The following standards have been used successfully by many congregations:

Minimum—Fifty cents a year, one cent a week, per member.

Good—One dollar a year, or two cents a week, per member.

Heroic—From $2 to $5 a year, or from five to ten cents a week.

The watchword for the year is $500,000. That would be an average of 50 cents a year each for our whole membership, the minimum standard.

4. *Honor the Little Envelopes.* The March offering envelopes have collected millions for the cause in foreign lands. These tiny agencies enable the hand of the giver to bestow in China and Africa and the uttermost parts. Overlook no one. Every member of the church should have one and every special friend as well. Do not fail to write the name of each person on the envelope before giving them out. This will greatly help.

The above are general plans. A more specific and fruitful method is the *Every-Member Canvass,* a plan for which follows.

192 being baptized at Bolenge, Africa, October 15, 1911. Missionaries Hensey, Moon, Eldred, Smith, and Hedges are baptizing the candidates.

How to Launch the Every-Member Canvass.

Wide experience has shown the following to be the best method of launching the canvass, though the pastor and members of the Missionary Committee must realize from the first that the plan is not automatic. Hard, persistent, prayerful effort will be required on the part of some one before success is attained.

1. Precede and accompany the canvass by an education campaign and much prayer.

2. Have a meeting to consider a worthy missionary policy for the church.

3. Have this meeting in connection with a supper. *In no other way will as satisfactory attendance be secured.* If rightly handled the supper will bring out ninety per cent of the men. The holding of a supper is not a concession to the lower demands of physical man, but is a recognition of the fact that the universal and highest expression of fellowship has always been the breaking of bread. The supper also gives more time for the work of the evening. A supper can usually be served at six or six-thirty, and within an hour the tables practically cleared and the first speaker introduced.

4. Have tickets purchased in advance, otherwise vacant chairs will chill the supper.

5. Exhibit on a large chart or muslin sign (a blackboard is usually too small) the following facts concerning the church's membership and benevolences:

(1) Membership.
(2) Number of contributors to missions and benevolences.
(3) Total amount contributed to current expense.
(4) Total amount contributed to missions and benevolences in America.
(5) Amount to foreign missions.
(6) Per capita for work in America.
(7) Per capita for foreign missions.

6. After one or two brief addresses and full discussion, set a definite financial goal for missions. Resolve by rising vote to raise the amount and to enlist as nearly as possible every member.

7. Do not ask for subscriptions at this supper, but appoint a strong every-member canvass committee.

8. Have the committee at once divide the membership into groups and canvass each member.

9. Have the canvassers go two by two.

10. Ask for definite subscriptions.

11. Ask for some offering, however small, as a means of grace from each member of each family.

12. Complete the canvass within a week or ten days if possible, and make formal public report of results at one of the church services at the expiration of the time limit.

Every-member canvasses are made with less preparation than this and with some degree of success, but the above plan is much more successful.

Seven Good Methods of Missionary Education.

1. Missionary sermons and lectures.

2. Monthly missionary meetings at the mid-week service, in charge of the Missionary Committee of the Church.

3. Organized mission study classes, with text-books and reference library, meeting each week for eight or ten weeks.

4. Systematic circulation of literature, including pamphlets, leaflets, books, and missionary magazines.

5. Men's Missionary Supper.

6. Maps, charts, mottoes, missionary facts in Church bulletin and on bulletin board.

7. Missionary rally on Sunday preceding offering led by men of congregation.

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions

~~Our~~ *Father Who art in Heaven,*

~~Hallowed be Thy Name.~~

~~Thy Kingdom come.~~

~~Thy Will be done on Earth~~

~~As it is in Heaven.~~

Give ~~us~~ me *this day* ~~our~~ my *daily bread.*

And forgive ~~us~~ me ~~our~~ my *debts,*

~~As we forgive our debtors.~~

And lead ~~us~~ me *not into temptation,*

But deliver ~~us~~ me *from evil:*

~~For Thine is the Kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever.~~ *Amen.*

An Open Letter to the Churches.

A Ringing Message from a Pioneer Missionary.

(Written during the Siege of Nankin.)

DOROTHY DELANEY MACKLIN.*

For three months I have had it in my heart to write very frankly an open letter to the churches. The ladies, when they think of such a struggle to refrain from speech, will surely sympathize with me; what the masculine element will think we will not attempt to guess. "Every man a missionary" has been ringing in my ears until it must be a cry from my lips. Do we not enroll as soldiers of the King when we are accepted as church members? Do we not sing with gusto, "Onward, Christian soldiers," "Stand up, stand up for Jesus," and a number of other songs of like sentiment? But how many of us are really ready and willing to suffer anything that the gospel may be given to those who have heard it not? Why is the progress of this wonderful gospel as slow as it is when we Christians are in such numbers? Why is it true that only one out of a great number of Christians are really considering themselves as important soldiers of this great army of the King? For years our receipts have been far below our expenditures on the foreign field. That means that the child of the church—*i. e.*, the missionary work—which has been adopted, is not sufficiently nourished and will grow thinner and thinner, grow pale and weak instead of the well-fed, robust specimen we wish it to be. What is the remedy? Every man a missionary is the solution of this grave problem. O, the joy of it! You don't need to break your home ties and leave your native land; no, not that; but when you rise every morning think of yourself as God's messenger in the world for that whole day, and *do your best*. "That 's what I 've been doing," you may reply. If so, keep it up, and try to enlist recruits. Try to imagine yourself a missionary in every respect and in your entire life. Just here is the part which will seem somewhat extreme to you. The salary of the missionary is supposed to be a living. Will you,

*Mrs. Macklin is supported by the church at Canton, Ohio. P. H. Welsheimer, minister.

A typical scene on the outskirts of Nankin, China, during the revolution.

my brother and my sister, be a missionary here and all above that which is a living for you and your family give to the work of the Lord on this earth?

A Little Figuring.

Do not put this down as an impossible proposition, but just prayerfully think it over—every man a missionary! When God asked a tithe from his people it was, I think, in the time when salaries were more uniform and there were fewer of the very rich than in these days. Let us go into a little figuring on the question. Here is a family whose income is, say, a thousand dollars annually. The tenth leaves nine hundred dollars upon which to live. Another family has an income of ten thousand dollars. The tenth given to the Lord's work is quite a sum—a thousand dollars! Ah, you say, if only we had more of such gifts the work would not be calling as it does for funds. I reply, Why not let this family keep the tenth for the living (it was enough for the other family) and give the nine thousand dollars a year to the work? If Christians everywhere would consider how goodly a thing it is to participate in this work, the laborers would not be forced to wait to see the harvest garnered into the barns, nor would they be told that the estimates for work must be cut down, or be asked to turn back into the treasury a part of their own living. You may think that I am speaking very plainly indeed, and that is just what I want to do. I am not addressing myself to those in the church who are doing their very utmost to give to good work at home and abroad. I am wishing to touch those hearts who have been given to the Lord Jesus, but have for a time lost sight of the real work of the Christian, and I would lead them back to get a true sight of things that count.

The Child's Thought.

As I told my children to-day that money was not given to the work of missions sufficient to keep it going, they were simply horrified and exclaimed, "O, if they only *saw* the things WE see, they would give!" The little daughters then told me how, not long since, they had watched a couple build their house; the father and mother working with the split bamboo and mud plaster, while the children watched the baby or helped in various ways. By night their home was complete. *Home?* Can there be *home* when evil spirits are feared and there is no thought of a loving Heavenly Father, a Savior from sin, and an abiding Holy Spirit? The physical poverty of this people is to me only an index of their spiritual starvation. What can I say to show you how the well-fed, well-housed, gorgeously-apparelled, motor-driven Christians are missing their opportunities when they put their wealth into all these things instead of living simpler lives, with less of show, less of luxury, and *more of real work with their money for the salvation of mankind?* When I look about upon our simple home furnishings, our inexpensive rugs and cushions, the pictures and few ornaments without which no room seems quite complete, the curtains—a real necessity—and the warmth of a cheerful fire, I often feel like questioning our right to have so much of comfort when others have so little. But there is a certain degree of comfort which is quite necessary to the restful home. If work is done, fatigue is the result, and rest is the preparation for more work; and in this way our comforts are necessary factors in the work of the Master. But a chair costing five dollars may be just as comfortable as the chair costing ten times as much. This illustration may be multiplied.

Extravagance in America.

I realize that much of the extravagance of American life is among non-Christians, but besides this consider any typical church audience. Go into the homes of the wealthier church members. Are they giving as they could give if only they would sacrifice their pride and spend less upon self! We are all stewards and accountable to God for every cent we spend. The Christian must, if the work of missions is to go on and grow and flourish, bring his conscience to bear upon his finances, not only to give more, but to consider his every expenditure in its relation to God

and humanity, and give as much as he can, and still maintain the usefulness of his life and that of his family. The expenses of the home must vary with different demands and conditions. The restfulness of home, the education of the children, the care of the aged and infirm —all these and many more come into the problem. What I really desire to do is to stir up your minds to the need of giving of your means toward the great and living work of missions and show you a way to give.

Pat Said.

The luxury of life at home struck me, as Pat said, "not dumb, but spachless," when we were home on our last furlough. People are used to such extravagant ways of living nowadays that to keep up these things it is not much wonder that missionary funds are not forthcoming. Americans are slaves to the automobile and to dress. If only I could have the plumes on the hats in the city of Chicago, what wonders we could do for the souls of perishing Chinese. O mothers, do you teach your girls to admire dress most of all or to think of the life everlasting? I know it 's hard for children to see things, but will they see aught but the *seen* and temporal unless the *Unseen* is held up to sight? The following thoughts of Kenyon Cox have been real meat and drink to my soul:

"Work thou for pleasure; paint or sing or carve—
The thing thou lovest, though the body starve.
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for the work's sake, then, and it may be
That these things shall be added unto thee."

What is our chief aim in life? Is it to do his will and proclaim his blessed gospel in all the earth, even though the body starve? O, we need a higher ideal, a greater faith, more devoted love to him who gave his life for us! We *believe* God's message to us; we really *desire* that the world may hear his gospel. Then we must *learn to give* as the Lord hath *prospered us,* that messengers may be sent even to the uttermost parts of the earth. Let us have the same spirit about building up the church of God in China and other places as the Jews of old had in the building of the temple (1 Chron. 29: 6-17); especially in verse 14, "All things come of Thee, and of thine own have we given thee;" and in verse 9, "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." That is what Christians need to-day to transfer their affections from the things of time and sense and give to the work of the Lord among all peoples. Then will they rejoice. You at home look so closely at American life that you can only see a very small portion, as it were. You need to live in a dark heathen land where the people are without God and without hope in the world to see the actual blessing and comfort and life of the gospel. You need to live far from the follies of fashion, the craze for *things,* the palatial homes with every day greater improvements and greater luxury, the mania for amusement, the taste for sweets, the selfish life as it manifests itself in a thousand ways—to really see where people can give royally when now they with sparing hand deal out at stated intervals a few dollars and think how much they are doing for missions. I have in mind a picture of a fond parent who had raised a beautiful child, watched and nourished it lovingly until it gave great promise of a life of usefulness and beauty, when suddenly his means of livelihood were cut down and the child could not have proper nourishment. Gradually he failed, and although his limbs went on growing, he lost the vigor of his former days. Soon his shoes were too small, and he went barefooted. Then his clothes either wore out or became so small that they would only half cover him. One day his parent said: "I will be obliged to cut off your left arm. I can no longer give you food for both arms." Can you imagine their agony? So feel the missionaries when, after years of working with all their might, the call comes from home to cut the estimates.

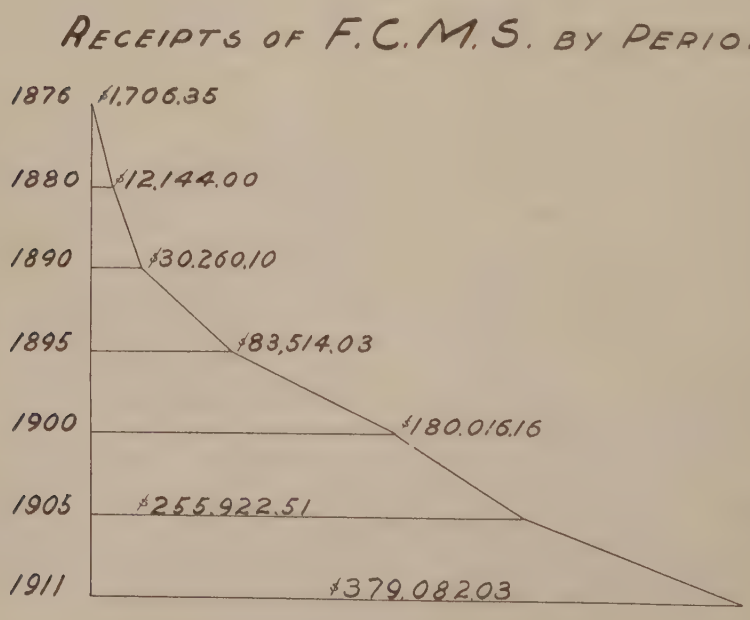
How Would You Manage?

It is now twenty-five days since we were ordered out of house and home and left to depend upon the tender mercies of a mercenary, money-making Shanghai, where, whenever riots and Boxer troubles come, rents go up and the cash rolls in. Twenty-five missionary families from Nanking forced to find houses, rent furniture, and make homes for weeks, maybe months, while some ten or eleven men are keeping bachelor halls back in the besieged city. Just imagine, how would you manage, dear sister, if you were suddenly plucked out of your home in ——— and put down into Chicago or New York with a traveling account to pay, house to settle, etc., and food to buy, while back home the larder was perhaps full of new groceries from home? But unable even for the past few days to get mail from within the locked-up city? The agony of mind we have been in these twenty-five days no heart can ever know who has not tasted of this special bitterness. But, O joy unspeakable! the darkest hour is just before dawn, and to-day we have a wire to one of the ladies from her husband within the city of Nanking that it has been taken by the revolutionists. What this will mean to China we can not yet tell. We can not say whether conditions will be such that we can soon return or not; but be that as it may, the Society needs a large sum to enable it to be once more out of debt, and we missionaries who have been forced to leave our homes have been fast getting into debt. What this latter means will best be described by the action of the Presbyterian Board, who cabled over three weeks ago the sum of ten thousand dollars as an emergency fund for their mission.

We watched the revolutionist recruits drilling to-day. They are going out in large numbers. Many go to die. Will you join the army of the Lord and give all but a living for the work? You, of course, must be the judge of what that living should be, but if you do it prayerfully, God will guide each one to live a simpler life, give a fuller service, and accomplish greater things than ever before imagined possible.

"To live is to give, to give is to live."

Nankin, China.



Our Missionaries and the Revolution.

NOTES FROM CHINA.

Dr. W. E. Macklin and Frank Garrett were in Nanking all through the siege. They are heroes of the finest type. They saved many lives. It creates a fine feeling towards Christianity. Drs. Butchart, Wakefield, and Osgood are also doing some Red Cross work at their hospitals and dispensaries. It is a splendid exhibit of love to the new China that is to be.

W. Remfry Hunt has been doing Red Cross work on the battlefields near Nanking. Many of the revolutionary soldiers are Christians. The wounded were frightfully mangled by quick-firing guns, and rifle and bayonet. Brother Hunt says it is the first time he had ever eaten camp bread with the jam spread on by a sword bayonet. The Red Cross work is the mission work of the hour. No man is more susceptible to moral and spiritual influences than the wounded and dying.

Most of the new government schools in Nanking were rioted and the furniture and fittings demolished by the imperialists before the capture of the city by the revolutionists. As far as we know no mission property was injured. Fire and sword have left its sad seal on the imperial southern city, but the newer life of China will be free and bring blessings to the people. The opportunities for evangelization will be greater than ever and our missionaries are thrilled with hope as the night of heathenism gives way to new morning.

The expense of rents in Shanghai—high-rated on account of the tremendous inrush from all provinces—is a great tax on the missionaries. The Foreign Society should be receiving special gifts just now. It is a call for larger and more gifts. Let our Brotherhood respond to this crisis and send a shout of cheer and a gleam of light into sad China at this decisive hour for her evangelization.

Dr. W. E. Macklin's translation of "Green's History of the English People" has had much to do with the molding of the sanest principles of the present reformatory movement. W. Remfry Hunt's translation of the "Sychar Revival" is having a wide circulation among the Chinese ministry and is spreading the revival. Frank Garrett's work at the Bible College is building up the men who will mold and guide the future of the Christian Church in China.

Shanghai is a veritable city of refuge. More than 250,000 of the population fled from Nanking. Many of the educated young men of the city were beheaded by the imperalists before the fall of the doomed city. Thousands of homes plundered and serious losses by fire. All mission property secure. The distress and want and suffering this winter will be beyond the power of words to describe.

The first work of the
WHOLE CHURCH
is to give the
GOSPEL
to the
WHOLE WORLD.

This is
THE ONLY
GENERATION
we
can reach.

A GREAT YEAR.

Summary of the Work of the Foreign Society for 1911.

Receipts	$379,082
Gain	18,369
Baptisms	2,011
Number of churches	141
Number of church members	11,000
Gain	22%
Number of Sunday-schools	248
Number of Sunday-school scholars	16,000
Gain	3,700
Number of Christian Endeavor Societies	41
Number of Christian Endeavor Members	2,185
Number of schools and colleges	95
Number of students	5,096
Gain	238
Number of ministerial students	295
Number of dispensaries and hospitals	16
Number of patients treated	160,000
Medical fees	$10,000
School fees	$10,400
Missionary offerings from native churches	$5,650
Mission stations raised for self-support	$27,800

Contributions of the Disciples of Christ.

For Ourselves.

Local current expense of Churches $9,500,000.

For all others in the United States.

Home and State Missions, Church Extension, Benevolences, Ministerial Relief, C. W. B. M., $785,000.

For all others outside the United States.

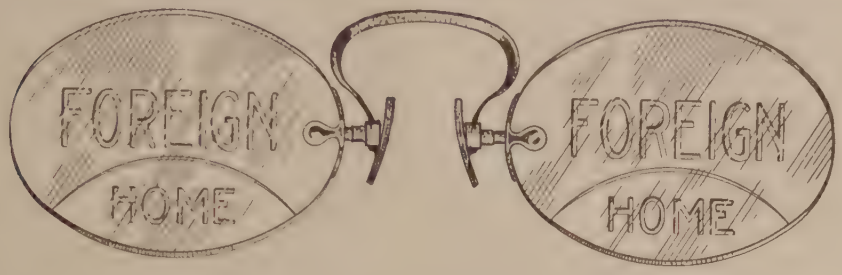
Foreign Missions, F. C. M. S. and C. W. B. M., $540,000.

The Great Problem is to make the two short lower lines meet and realize the ideal "as much for Others as for Ourselves."

Watchword: $500,000 this year for Foreign Missions.

All at it and always at it. Half a million for Foreign Missions this year.

A Pair of Missionary Spectacles Properly Adjusted.



One of the most delicate and at the same time most important problems in the Church which has adopted weekly giving for missions, is that of the proper division of the missionary money between the different causes. The same problem arises in the few churches that take one offering for all missionary purposes. If there ever was a time when properly adjusted missionary spectacles were needed by both pastor and official board it is when this distribution is made. This problem does not present itself to the great majority of the churches, for in them particular days are observed for the different missionary interests, and on this voluntary basis the money is sent to the various causes as the appeal is made and the amounts given.

What Proportion of Missionary Giving Should be for Foreign Missions?

In the conference of our State and National secretaries in St. Louis in December it was decided to leave the working out of a proper ratio for the different missionary interests to a commission of twelve men to be chosen at the Louisville convention. We feel that such a commission will be able to work out a proportionate ratio which all interests can agree upon. It will be some time before this commission can report, however, and in the meantime letters are coming to the secretaries asking advice in this matter, and churches introducing weekly giving during the year will want to know what ratio to adopt.

It is our conviction that in the allotment of missionary offerings in congregations where the plan of giving does not allow the individual to designate the proportion of his gift going to different causes, about fifty per cent for the work of Foreign Missions would be a fair proportion. Any proposed ratio will need to be flexible to meet conditions and vary slightly owing to the number of interests which may still have an appeal outside the budget. The following are our reasons for such a conclusion:

1. The ratio we suggest is not far from the present ratio existing in our work. It is evident that any distribution of missionary offerings that would radically disturb the present ratio or proportion of giving would be unjust. Each society has gained its present basis of support through long years of service, and on the support gained the present work is based. Last year our people gave to the agencies which have recognized missionary days as follows:

Foreign Missions...	$379,000 =	47.7%
American Missions..	120,000 =	15.3%
State Missions*....	235,000 =	29.5%
Church Extension...	60,000 =	7.5%
	$794,000 =	100. %

One of the determining factors in establishing the proportion of a missionary budget should be the present ratio of giving. By the above computation it will be noted that the present ratio is 52.3% for home missionary interests and 47.7% for foreign missions. This does not include benevolence or ministerial relief. These should be included in the Church budget and a proper adjustment made of the percentages of other interests, that they may have an equitable share. A few cases have come to our notice where

*Approximate.

the above facts have not been considered and a ratio of 20% to Foreign Missions and 80% to Home Missions has been recommended to the churches. It can readily be seen how unequal such a division would be on the basis of present giving alone. If such a ratio were observed by all of the churches that give for missions, it would reduce the Foreign Missionary offering of our people to $160,000 a year.

2. The proportion of our giving to the work in foreign lands is now so small that it would seem to be little less than criminal to give a smaller per cent. Last year the Disciples of Christ spent for all our religious and educational work in America over $10,000,000, while we spent in the great heathen fields, including what the women gave, a little more than one-half million. That is, to every twenty dollars spent in the work here we spent one dollar in foreign fields, or out of every dollar given to Christian work, five cents went to foreign missions.

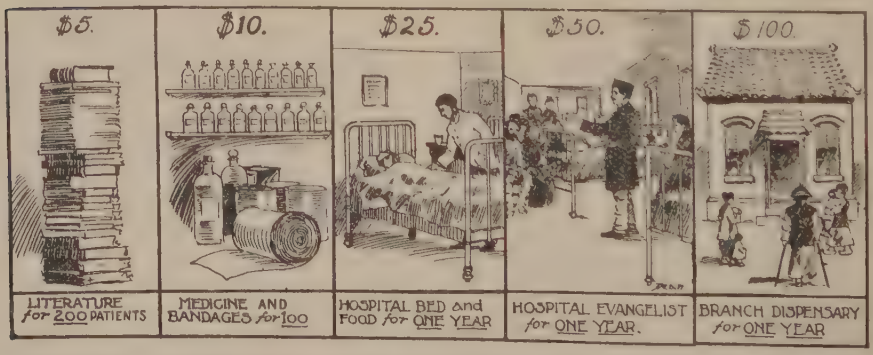
3. We believe a ratio near fifty per cent for Foreign Missions is only fair, because of the great scope of such work. Sometimes comparisons are made between the offering for Foreign Missions with its many-sided avenues of work and of the offering made to a single Home Missionary agency. This is hardly just, because of the numerous agencies we have engaged in the work in the homeland. The Foreign Society is responsible for the full missionary task in foreign lands. It is not simply an evangelistic agency. It must give to these people the whole circle of Christian service. At home we have different agencies for evangelism and planting churches, church extension, education, ministerial relief, and benevolence. Your Foreign Society must do single-handed all of these things in heathen lands, and many more things besides.

4. We believe the suggested ratio for Foreign work is no more than just, because of the bigness of the Foreign Missionary task. There are a billion people in the world who have never heard of Christ. They constitute the Foreign Missionary responsibility. If this generation of Christians does not take the gospel to them, they will never hear it.

5. It is the ratio quite generally recognized. In all the large religious bodies of America it is a generally accepted standard that the giving should be about equally divided between the Foreign and Home interests.

The great Laymen's Missionary Movement in its campaign throughout the country has constantly held up the standard of fifty per cent going to the Foreign Work. The women's societies generally recognize this division. Our own Women's Board divides the contributions equally between Home and Foreign Missions. There is quite a general

What Money Will Do in Medical Missions.



The ministry of healing is one of the best avenues to the hearts of non-Christian peoples. This tender service to the human body in lands where medical science is unknown breaks down prejudice against the missionary and gives to the people a splendid example of Christianity's ministry of helpfulness.

recognition among our preachers who have led in systematic giving in a successful way that the Foreign work should receive a fifty-per-cent share of the distribution of missionary funds.

Recently seventy-five leading ministers of our Indiana churches on recommendation by the State secretary, L. E. Murray, passed a resolution commending the ratio of forty per cent for Foreign Missions and sixty per cent for Home Missions, including all causes. While we feel that this last is possible as a minimum standard, yet we believe the ultimate should not be less than fifty per cent for the work in foreign fields.

The following resolution passed by over three hundred men from our different Cleveland churches we believe to be a splendid ideal:

"*Resolved,* That the Cleveland Christian churches set as their aim in missions: 'As much for others as for ourselves, and that of the fifty per cent of our giving which goes for missions, half should go to the heathen lands.'"

A Comparison.

What American church members spend per capita for Foreign Missions each year, and what American non-church members spend per capita for liquor and tobacco each year.

What a Cent a Day Will Do for Missions.

That is what we want. As many cents as each member likes, of course, but at least one cent. It is the power of universals that we want to realize. A poor church of one hundred members feels itself unable to add to its burdens

by devoting $100 to Foreign Missions. The one hundred members freely admit that they could give a cent a day each. They forget that if they did that they would actually give more than three and a half times the sum which they declare they can not give. That equals $365 per year from one hundred members.

The world does not despise the penny. Our age has discovered a marvelous merit in the copper coin. The penny newspaper with a big circulation secures a princely income for its owners.

The penny-in-the-slot machine pays 1600 per cent on the investment.

The system works well for gum, candy, weight, matches, peanuts, and other savory things.

The Foreign Christian Missionary Society does not scorn the gold of the rich. It does not desire the return of the days of Solomon, when "silver was not anything accounted of," but it believes in the mites of the million.

Our Lord taught the value of a small gift when he praised the poor widow with her gift of two bits of copper. We want to teach system. Organize the littles. Do not despise either the giving or collecting a cent a day.

Are These Rice Christians?

Those who object to Foreign Missions often use the taunt that the so-called converts are not really sincere; that they profess Christianity for "what there is in it;" in other words to get material aid from the missionaries. The name most often used by such objectors for Christian converts in the Orient is "rice Christians." The following instances are offered as samples of the Christians actually being won in the Orient to-day.

Sixteen thousand Christian Chinese suffered martyrdom during the Boxer riots rather than deny Christ. They were told that all they had to do was to stamp on the rude cross scratched in the sand and they would be free. In one case out of a church of one hundred and sixty not a dozen were left. Those who had been put to the test to a man preferred a cruel death to the denial of Jesus.

During the Armenian outrages in Turkey seven young girls, who feared that their courage might fail them in the persecution and torture that they knew they were facing, braided their long hair together and so met death with a song on their lips.

In Uganda young boys went to the stake singing rather than deny Jeus Christ. In Madagascar thousands chose to be thrown over a sea cliff rather than give up their Christian faith.

In India there are men and women daily giving up property, honor, ease, life itself in order to follow Christ.

Does not the taunt about rice Christians come with rather poor effect from those who can point to no particular heroism on their own part?

Features of a Standard Missionary Church.

1. A missionary pastor.
2. A Missionary Committee.
3. A missionary Sunday school.
4. A program of prayer for missions.
5. Systematic missionary education.
6. An every member canvass for missions.
7. A missionary offering from each member.

A Missionary Trial.*

BEING THE TRIAL AND CONVICTION OF "CHRISTIAN" FOR NEGLECT IN CARRYING OUT THE GREAT COMMISSION.

INDICTMENT.

World's Missionary Enterprise.
Young People's Mission Circle.
} Court of Foreign Missions.

Of the Term of March, in the year of our Lord one thousand nine hundred and eleven.

The Jurors of the Grand Jury of said Circle, on their oaths, in the name and by the authority of the King of kings do find and present:

First Count,

That one *"Christian"* representing the subjects of said King of kings, while recognizing fully the authority of said King and knowing well his command to his followers and subjects to make *disciples* of *all nations,* and while professing publicly to be a follower and subject of said King of kings, did on or about the first day of January, 1801, and has *continuously* from that date until the commencement of this proceeding criminally *neglected* to carry out the provisions of said command contrary to the precepts of the New Testament in such case made and provided, and against the prosperity and progress of the Kingdom of God.

Second Count,

and the Jurors aforesaid, on their oaths aforesaid, do *further* find and present,

That, although *fully aware* that he himself has been delivered from the blight of heathenism and savagery through the heroic services of messengers of aforesaid King of kings *centuries* ago, and though he has been frequently apprised of the *appalling condition* of the non-Christian world and the marvelous, enlightening *influence* of the *gospel message* taken by the few that have been faithful to their trust upon the lives of the inhabitants of said non-Christian world—that notwithstanding the facts hereinbefore mentioned, said Christian, representing as aforesaid the subjects of aforesaid King of kings, as aforesaid, has been and continues to be criminally indifferent to the crying needs of the millions in said non-Christian world who remain in ignorance, degradation, and despair, contrary to the precepts of the New Testament in such case made and provided, and against the prosperity and progress of the Kingdom of God.

Third Count,

and the Jurors aforesaid, on their oaths aforesaid, do *further* find and present,

That, notwithstanding the following facts; to-wit:

1. That he has been blessed with riches in abundance;

2. That numerous persons have *offered* and agreed to go and carry the gospel to aforesaid non-Christian world in his behalf if funds were provided by said Christian for said mission;

3. That *competent societies* have been organized and are fully prepared to administer funds for defraying expenses of missionaries and mission stations with adequate equipment thereof, for the purpose of evangelizing and Christianizing said non-Christian world in accordance with the command of the aforesaid King of kings; and

4. That in many places the inhabitants of non-Christian lands have in times past *called* and *pleaded* that said Christian make *further* provision for bringing to them the gospel of Jesus Christ and still continue so to call and plead;

That, *notwithstanding* the facts hereinbefore mentioned, said Christian representing as aforesaid the subjects of aforesaid King of kings, as aforesaid, has *selfishly* used the aforesaid riches for his *own pleasure* and *enjoyment,* and has deliberately and criminally *refused* to render the assistance which he was fully able to render and which has been so sorely needed in aforesaid non-Christian lands, contrary to the precepts of the New Testament in such case made and provided, and against the prosperity and progress of the Kingdom of God.

(Signed) C. E. STAILEY,
Prosecuting Attorney.

* This unique trial was held in the Christian Church at Athens, Ohio, just preceding the March Offering last year. It created so much interest that we reproduce the indictment on which the trial was based, for the benefit of our readers. A copy of the court proceedings will be sent on request. The missionary offering following the trial was $190; the year before it was $60.

To be proven:

1. That Christian professes to be a follower and subject of Christ.

2. That Christian recognizes the authority of Christ.

3. That Christian knows well his command to his followers and subjects to make disciples of all nations.

4. That he has criminally neglected to carry out the provisions of said command.

5. That he is fully aware that he himself has been delivered from the blight of heathenism and savagery through the heroic services of messengers of Christ centuries ago.

6. That he has been apprised of the appalling condition of the non-Christian world, and

7. Of the marvelous, enlightening influence of the gospel message taken by the few that have been faithful to their trust upon the lives of the inhabitants of said non-Christian world.

8. That he has been criminally indifferent to the crying needs of the millions in said non-Christian world who remain in ignorance, degradation, and despair.

9. That he has been blessed with riches and abundance.

10. That numerous persons have offered and agreed to go and carry the gospel to the non-Christian world in his behalf if funds were provided by Christian for said mission.

11. That competent societies have been organized and are fully prepared to administer funds for defraying expenses of missionaries and mission stations with adequate equipment thereof, for the purpose of evangelizing and Christianizing the non-Christian world in accordance with the command of Christ.

12. That in many places the inhabitants of non-Christian lands have in times past called and pleaded that Christian make further provision for bringing them the gospel of Jesus Christ and still continue so to call and plead.

13. That, notwithstanding these facts, he has selfishly used the aforesaid riches for his own pleasure and enjoyment.

14. That assistance has been sorely needed in non-Christian lands.

15. That Christian has been fully able to render the kind of assistance that has been needed.

16. That Christian has deliberately and criminally refused to render the *aforesaid* assistance.

An assortment of idols in a Chinese temple.

How the Foreign Society Made Good in 1911.

E. W. ALLEN.

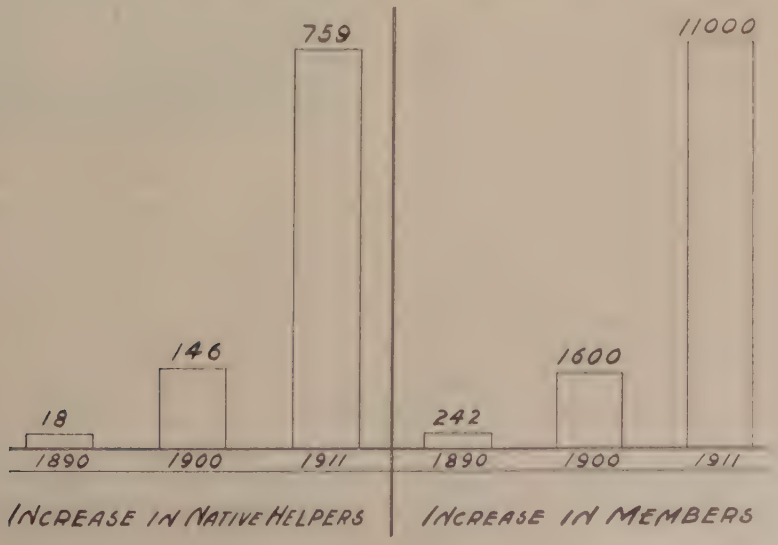
The work of the Foreign Christian Missionary Society is so voluminous and grows so rapidly year by year that very few persons appreciate the amount and character of what is accomplished. Each country has its problems that are distinctive which call for different methods of work. This diversity of labor will increase as each civilization is changed by the impact of the gospel. Whatever the nature of the work, the purpose is one; viz., to present the life and saving power of Christ to the individual conscience. The mandate of Christ is to evangelize the nations. How faithfully are we doing his will?

Evangelistic Work. We have 169 missionaries upon our staff. Of this number 140 have been at work during the year, the remainder being newly appointed, learning the language, or on furlough. In addition to these there are 220 native evangelists under the direction of the missionaries who are giving their time to the spread of the gospel. Besides the native evangelists there are 539 other native helpers, such as teachers, hospital assistants, etc. Last year these workers for Christ baptized 2,011 believers.

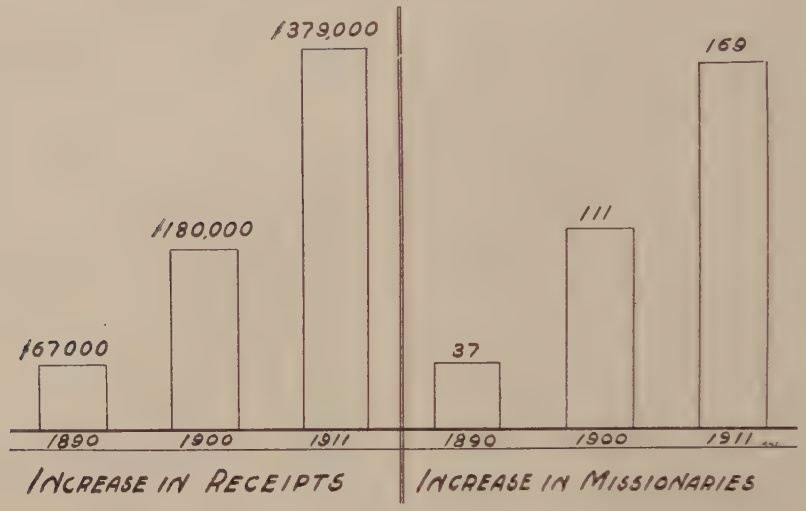
In those far-away lands we have 141 organized churches, with a membership of 11,100; an average of nearly 100 to each church. The young people and children to the number of 16,000 are gathered into 248 Sunday schools busily engaged each Sunday in studying the Word of Life. An army of 2,285 young people are in the Christian Endeavor Societies in training for service for Christ and his church.

Educational Work. Next to the work of preaching comes the teaching function. To gather the children and youth, and give them the rudiments of an education is to begin to break the shackles of superstition, ignorance, vice, and caste. Freedom comes only by truth. Civilization can be changed for the better only by education. While it is not the business of missions primarily to civilize, yet the permanent reign of our Lord will come as pagan civilizations yield to his transforming power. We can not expect men to live saintly lives under hellish conditions. Civilization is

Increase on the Foreign Fields.



Increase in the Work.



the humanization of men, the result of Christian influence. The reign of law shall come through the reign of the intellect, and these both shall lead to the reign of the Spirit.

The children are gathered into kindergarten and primary schools, and then by regular gradation into secondary and high schools. We have but one collegiate institution, and that is Union Christian College, Nankin, China. In our schools and colleges regiments of 5,096 students are enrolled.

Possibly more significant than these figures are those telling of the young men who are studying for the ministry of the Word. One of the greatest hindrances to the enlargement of our work is the dearth of native pastors and evangelists. It is true that ultimately those countries will be evangelized only by their own people. Nay, it would be utterly impossible to provide money and men from Christian lands in sufficient amount or number to evangelize the whole pagan world. Neither would it be desirable. Increasingly will there be need to raise up a trained ministry for this work. Already we have made an encouraging beginning. In Africa, China, India, Japan, and the Philippines we have a Bible college in which last year 295 young men were being educated for the Christian ministry. This is one for each fifty of the church membership.

Medical Missions. The surgeon's knife cuts a way for the gospel. Tenderly nursing the sick and alleviating pain teaches the pagan mind the sacredness of life and prepares the way for the divine healing of the Great Physician. No more Christly ministry and no more effective one is performed than that of the medical missionary.

Where a small hospital well equipped with a score of beds and operating-room is constructed, the work in every field is self-sustaining. Think of our sixteen medical missionaries reporting having treated 160,000 patients in a year! And this as supplementary to preaching! That is an average of 10,000 to each medical missionary. Almost incredible! These figures represent not so many patients treated as so many of the children of our Heavenly Father learning for the first time of him "who healeth our infirmities." Would that our half dozen hospitals were increased by a dozen others sadly needed in all fields, saving Japan, costing less than $10,000 each. But those ten other medical missionaries, frequently in poor shacks, labor on, treating on an average annually the bodies of 10,000 sin-sick souls. What skilled specialist in America with perfect modern equipment approaches these figures?

Benevolent and Institutional. Our organized benevolent and institutional work is confined to two countries: India and Africa. But the missionary on every field is and must be a man of affairs. One of them says: "My work has been as varied as possible—a judge, dispenser of medicine, brickmaker, carpenter, printer, machinist, farmer, teacher, and preacher. I have done many other things which I have no idea would enter into the missionary's life."

The missionary's home is a "social settlement" in which the members of the family quietly publish before the eyes of the heathen community—"Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

We care for 300 orphans. We have a Leper Asylum in which over 100 of

Japanese Bible woman.

these most unfortunate ones of earth are lovingly treated.

At Damoh, India, we have a fine industrial farm where the orphanage boys are taught practical farming. In addition to this the industrial plant comprises carpentry, cabinet work, polishing, painting, blacksmithing, shoemaking, and tailoring. The expense of maintaining this splendid plant was but $95 above the receipts from its products.

In every mission field we have a printing establishment which is a most valuable adjunct in spreading the gospel truths. Notably in India and Africa our mission presses are busy publishing portions of the Scripture, paper tracts, Sunday school literature, etc. The mission press in India last year printed 875,000 pages of vernacular literature.

Behind the Curtain. The most unostentatious work is that accomplished by the Zenana workers in India. These women average eight visits to homes every day. Every home entered heard of Him who has done so much to redeem womanhood. Women are taught to read so that they may be able to read the Word of God. One of the Zenana workers reports: "A woman expressed great surprise that Christ should raise a dead girl to life again. It makes me sick at heart to see girl babies allowed to sicken and die just because they are girls."

Building Operations. Two hospitals are in course of construction in China. The church and school building in Matanzas, Cuba, is completed. We have just acquired land in Tibet for our mission buildings there. Governmental red tape has hindered. Meanwhile much building material has been assembled preparatory to immediate construction.

In Africa the Bible College has been begun, two homes and one chapel have been erected. The steamer *Oregon* is afloat carrying the heralds of the gospel up the mighty Congo and its numerous tributaries.

Help, Men! There is urgent need for $500,000 for additional buildings that are imperatively demanded in the various fields—equipment that is just barely sufficient to carry the work now opened.

There is distressing demand for $500,000 to send out at once one hundred more missionaries that must be supplied to care for the work inaugurated. Young people! think of the investment of your lives. Men and women! think of the investment of your means, your wealth.

A Christmas Message from Japan.

BERTHA CLAWSON.

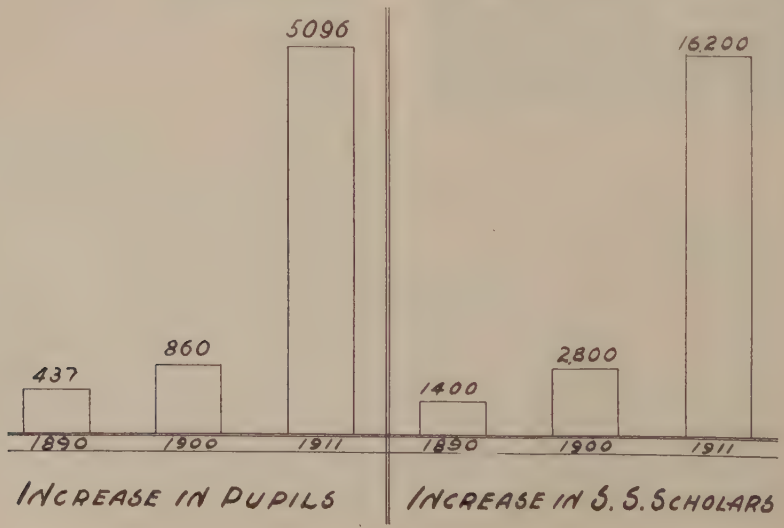
The little church at Takinogawa, together with Drake College and Margaret K. Long Girls' College, has just closed their first series of evangelistic meetings for this year, and we are all about the happiest people in the world. It has given us a vision of what we *can* do when we work unitedly and what, under God, we *expect* to do in the days of the near future. Our meetings began October 5th and lasted just one week. Before its beginning a careful and prayerful preparation was made. Committees were appointed and the Christians were organized for effective service and everybody worked with a will.

Over eight thousand announcements were printed, and the boys and girls in the two schools scattered them broadcast. As a result we had an excellent hearing each evening. The weather was everything that could be desired, and all were in fine spirits for the work. Murayama San, pastor of the Ushigome Church, was the efficient evangelist, and Mr. Aoki, with his beautifully trained voice, was leader of song. The services lasted every evening from 6.30 until 9, and often later; but people of the Orient do not object to long services as do Occidentals. They are hungrier for the Bread of Life and are not so easily satiated.

The visible results of the meetings are 68 inquirers, 30 of whom are women, and last Sunday seven more girls and women were buried with Christ in baptism, making 15 women since April. There are many more, both women and men, who are "almost persuaded," and who will in a very short time make the great decision.

Among those baptized were two dear little girls from our school from excellent homes, the father of one of them being the only man in Oji who has ever been presented to the emperor. One little girl of about sixteen years is a sister to two of our Bible women and comes from Miss Lediard's Sunday-school class. Another is a girl who has served in our home for nearly two years, and was bitterly opposed to Christianity for many months after coming to us. Still another is a young woman who works in the postoffice at Oji. Then there were two older women; one the wife of our gardener, and the other a hair-dresser at Tabata. With the exception of the latter, all these people were *prepared* for

Increase on the Foreign Fields.



Facts About China.

[All eyes are on China now. These facts will be interesting.]

There are 2,027 organized churches in China.

China has 4,197 foreign missionaries and 12,108 Chinese Christian workers.

China has 2,033 walled cities, and of this number 1,557 are still without a mission.

There are 650 young men and women in the colleges and universities of this country from China.

Church members or communicants number about 200,000, and the whole Christian community is nearly 500,000.

The movement against opium is growing in strength and zeal in all parts of China. It seems certain now that the opium traffic is doomed.

There are now 35,188 educational institutions in China. The number of persons engaged in educational work is about 64,000. Think of it!

The Chinese are cutting the queue, in spite of the Manchu to impose the wearing of it. Some prophesy that within ten years the queue habit will entirely pass away.

There has been an advance in every department of Christian work of no less than 100 per cent in the last ten years; in some instances the advance has been even greater.

The present rebellion has been expected. It has been skillfully planned. The leaders are educated. Many of them have been to Japan and Europe and America.

The sentiment for Christian union is growing in most parts of China. At Tsinan the English Baptists and the American Presbyterians propose one united church. It now seems certain that this plan will be carried through successfully.

There are no less than 10,000,000 Mohammedans in China. They are the most stubborn opponents of the gospel. They have an enthusiastic loyalty to the prophet of Mecca.

At the present time it seems absolutely certain that the revolutionists, or the Republicans, will succeed in China; that the present dynasty, or imperialists, will be overcome and conquered.

China has been trying to throw off the Manchu yoke for nearly three hundred years. It seems that success has come at last. This effort has been the basis of the present revolution.

There have been more significant changes in China in the past five years than in any other nation, and more in that five years than for the same period in any other nation since the world began.

China is adopting a uniform currency for the whole country. This is upon the dollar basis. This is a long, bold step forward. She proposes now to give more attention to the development of her silver mine.

China is moving toward a constitutional government. This is her ambition. This has been the ideal of many of her intelligent leaders for years. To this end she has had a national congress and also provincial assemblies. These have been limited in power and have done little more than to make recommendations to the "throne." Now, however, it is hoped that a franchise will be enlarged and that the national congress and provincial assemblies will come to more than in the past.

The Power of Medical Missions on the Congo.

DR. L. F. JAGGARD.

Among the Congo people the person of most power and authority is the witch doctor or native medicine man. By his deceit and witch-craft he holds the people, who are naturally inclined to be superstitious, entirely in his power. But such is his deceit, that with the coming of the missionary and real doctor, his own countrymen compel him to move on. The influence of Christianity is so great that it has never been my privilege to see a witch doctor, they all having been driven on before by the irresistible force of the gospel. Now see the condition, if you can, of all the people tributary to a mission station, say one million, who are without any medical aid of their own, and depending entirely upon the missionary for help. He, and he alone, has been the cause of their only supposed friend (the witch doctor) being removed, and it has been accomplished by the establishment of truth and science. Now how great have become his responsibilities. Every day there comes to the missionary some case which is more or less a puzzler to a medical man, and the missionary is supposed to minister to his needs. Fancy a person in the United States, who has never seen the inside of a pharmacy or medical college, giving out medicine in a drug store. Yet he must do it. The natives do not yet understand that all white men are not doctors. All conditions of life among those people work together to produce disease. Sleeping sickness, filiariasis, leprosy, and yaws, bafflers of medical skill, are all around him. The commoner diseases are very numerous—but no doctor to care for them. No one upon whom the missionaries themselves may call in time of need. But that is just the condition of things to-day out in Congo.

Is there a Christian doctor in all our brotherhood, who desires to do research work? Let him take his microscope and go where he is surrounded by people whose diseases are still baffling science. Is there one who desires to increase his surgical skill by practice? Let him go to Congo, and he will soon have plenty of work. Is there one desirous of a rep-

Native Pottery at Lotumbe, Africa. Missionary C. P. Hedges.

utation? In two or three years he can make his praises be sung by hundreds of thousands.

Reaching the Soul Through an Operation.

Some time ago it was very unfortunate that some medical supplies were lost on a sinking steamer, and it was necessary to make another order and wait six months before I could operate. Eight men were at the station waiting, and it puzzled them that I could not take any kind of thread and operate. Every time we received mail from Europe, we would be confronted by these men, singly or collectively, to ascertain if the suture material had arrived. One man of this number, Ukale, was so encumbered by a large elephantoid tumor that it was almost impossible for him to get around. When his wound had healed he went back to his home near Lotumbe, and a little later came to Brother Smith one day saying "that the doctor had healed his body and made it strong; now he wanted him to heal his soul and make it white." Soon afterwards he was baptized, and Brother Smith says it is a great joy to watch Ukale at church, and each afternoon playing cricket with the other young men of the town—a triumph, not of surgery alone, but of the gospel.

In November, 1909, after being besieged by a man with elephantiasis for a long time, I consented to operate on him. So far as I know, this was the first of its kind in Congo and the natives were somewhat concerned about it. Two days before time for the operation, two Catholic priests came to Longa and told the natives out in town that the white doctor could not remove this tumor. That no one but God could remove it. However, it was my privilege to show the people a live man; the tumor removed, and in about six weeks a *well* man. Those Catholic priests have not been to Longa since. And it was hard work for the mission workmen and Christians to convince the natives from the back country that the white man was not a god.

Mud Hospital.

It is almost marvelous that we have as good success as we have. Our hospital is a mud hut,—mud floor and thatched roof, thus allowing for plenty of dirt. Our operating room is a table placed on the veranda. One of the missionaries to give the anesthetic, and Mrs. Jaggard usually helps in the operation, and neither has seen the inside of a hospital. After the first two or three changes of dressings, I let my medicine boy take charge and he does fine. In some cases he must change the dressings every day for a month or so, and sometimes it is very amusing to see him at his work. The training consists in having watched me a year or so in my work, and with but very little instruction otherwise. He is a very bright little boy, about eighteen years old, and has given up his share of his father's estate (about fifty wives), that he might be a Christian. His father is chief of Monieka, and a very powerful and rich chief too. But Esoko has given up the equal of fifty good farms for the sake of Christ, and promises to be a true doctor to his own people. He waits on people who have the commoner ailments, giving them medicine and instructions. Sometimes I go to the dispensary only two or three times a week, that is when Osoko finds something new or puzzling to him. He has assisted me in an operation for hernia and did very well too.

Working With Poor Equipment.

The largest elephantoid tumor which I have removed weighed forty-one pounds, and it nearly cost the owner his life. I had only seven haemostats with which to stop the flow of blood, and I should have had seventy. Our equipment for operations and scientific research is almost nothing. We have diseases around us for investigation, and could profitably use equipment of $1,000 value if we had it. Many schools have equipment and investigate these diseases theoretically, without patients, while we could investigate scientifically if we only had the equipment. The work of a doctor in Congo is not only medicine, but

he must be a "jack of all trades" and *master* of all of them, so that medicine is really a side line. But what he does in a few minutes may make a friend of a whole town or group of towns; be the opening wedge for a preacher of the gospel, and the ultimate saving of many souls. When we itinerate we have to go on foot, with carriers to carry everything needed on the journey. After a week or so tramping through the swamp and jungle, and burning hot sun or tropical rains, one feels well paid indeed, if when on entering a village he rather unexpectedly comes face to face with one of his former patients, who has come from a neighboring village, maybe, to welcome him. Throughout the length of the entire village he will sing the praises of the skill of the white man. We get rid of the blues and are encouraged. Do we fear violence from the people of that town? Far from it. On the other hand, we are presented with presents and asked and entreated to remain many days with them. For every operation we receive the thanks and friendship of whole towns and often it is the beginning of the sowing of gospel seed.

During the last two weeks at Longa I refused to operate on five men and one woman, because of lack of time and instruments.

Longa, Africa.

The Missionary Message in the "Men and Religion Forward Movement."

E. E. ELIOTT.

A discovery of the Laymen's Missionary Movement was that missionary effort did not cover the entire wants of humanity. A gospel that supplies every human need can not be confined to the bounds of even world-wide missionary enterprise; hence the more comprehensive "Men and Religion Forward Movement." However, the missionary message is no less important because of its union with the larger plan—it takes its place as a part of a well-balanced program for the uplift of mankind.

Here are a few facts of missions presented at the Des Moines campaign of the Men and Religion Movement:

"Missions" does not mean charity or patronage.

"Missions" is not the church's afterthought, but Christ's forethought.

We will never have universal peace until we have universal acceptance of Jesus Christ.

Scotland has five thousand ordained ministers, while there are only fifteen thousand foreign missionaries. Put Scotland in one of the northern lakes, and but for the smell of whisky you would not know it was there.

Mohammedanism is driving Christianity back in many places.

Buddhism does not lay claim to a cure for sin.

The study of Missions begets conviction and regeneration.

Missionary effort needs a spiritual dynamo.

GOD'S PLAN FOR THE MISSIONARY MOVEMENT.

In the providence of God the forward movement is launched just in time to meet the great awakening now taking place in heathen lands. It did not "happen" so. God never creates a yearning without providing means for its gratification and the gospel is at hand to meet the heathen's eagerness for light.

The awakening in Japan occurred in advance of that of other nations. She is now at school and being permeated with the arts of civilization and the gospel of Christ. Under the guidance and oversight of Japan, Korea is rejoicing in one of the mightiest religious awakenings of modern times. Even now it appears that China will soon throw off the bondage of foreign despotism, establish a republic, and be open as never before to gospel teaching. Russia, Turkey, and Persia have each adopted a constitutional government within the last few years. Africa has been partitioned among European States, and despite the iniquitous record of King Leopold the Dark Continent is governed by nominally Christian nations.

Kansas City.

How We Win Chinese Women to Christ.

MISS ALMA FAVORS.

We have held throughout the year a regular Sunday afternoon evangelistic service for women which averaged in attendance 142; a regular Wednesday afternoon prayer meeting for Christian women and inquirers; a weekly inquirer's class in which we now have twenty-four women enrolled, and have taught the Christian women's Bible Class in the Sunday school. We also have a class of twelve women which meets every afternoon for the study of Chinese character. This class is taught by our personal teacher.

Evangelistic Meetings.

Two series of special evangelistic meetings were held,—one on Chinese New Year, which lasted off and on for twenty days. This meeting was opened by Mr. Garrett, of Nanking, assisted by Mr. Han, of Chaohsien. During their week's stay, regardless of the rain, we had a good regular attendance and four confessions.

Later our meeting was greatly hindered by the rain, but on clear days the women came in large numbers, four, five, and six hundred at a time, compelling us to hold two, three, and four services a day to accommodate them.

The other meeting was held by Mr. Han, of Chaohsien, who returned in April for a seven days' service. He was assisted by Mr. Shaw, our new hospital evangelist. During this meeting the attendance averaged 110. At the close there were eight confessions.

Our Christians, the inquirers, and the whole work has been greatly blessed as a result of these meetings.

On Christmas afternoon crowds of women were turned away from the baptismal service at which ten women were baptized.

The cottage work consists of entertaining, calling, and preaching in the homes.

There are three homes to which we go for regular evangelistic meetings. In one we hold a weekly service, and in the other two bi-monthly services. Altogether in the three forty-six meetings were conducted. Aside from this we have held within the city ten irregular cottage meetings; in the East, West, and North gate districts twenty-two irregular meetings; in the near villages

Chinaman in skin boat fishing for edible roots for food.

around the city fourteen meetings; and in the San Ho outstation, twenty-eight cottage meetings. This makes the total for the year 120, with an average attendance of twenty-five women, besides the children.

Along with this we made twenty-seven calls a month, and entertained 1,426 women in our home.

We have only been able to make three trips to San Ho. While there, besides the cottage meetings, we held nine chapel services with an average attendance of fifty-four women.

The month of September was given to the nursing of Mr. Paul through typhoid fever.

Can't Keep Pace With the Work.

We have not been able to keep pace with the work. It has not gone forward as it would have had we been able to grasp the opportunities that came to us.

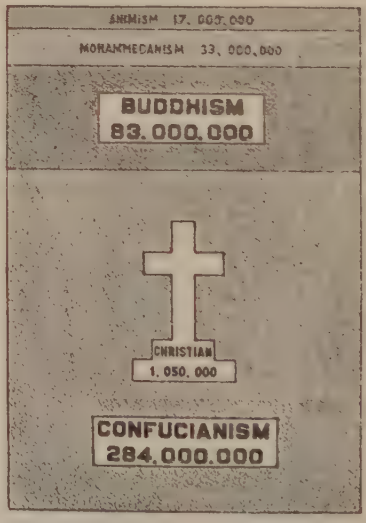
We have had to refuse invitations to go to non-Christian homes and hold regular weekly evangelistic services.

The work is coming to a stand-still and will go backward unless the force is increased. We *greatly need a co-worker,* and a large force of Bible women. We have a valued friend and worker in our present Bible woman, Mrs. Djou, without whom the work could not be done as it is being done. But we should have four more such as she to meet the present needs of the work. The women must be educated, trained, and a salary provided before we can put them into permanent work. To start with, twenty dollars in gold will provide a Bible woman's salary for a year. With this larger force our character class of Christian women could be developed into a Christian workers' training class, out of which we expect to obtain the Bible women we so much need. At present they are waiting to be taught because with all the other work we have not the time to give it. Also, we could not grasp the opportunities that come to us in the cottage work, opening more homes, thus making this work more regular, therefore more effective; our other outstation, Liang Neu, could be opened for women's work; a more effective work could be done in San Ho than is being done. Then, too, some attention could be paid to the special teaching of the dozens of children that meet with us everywhere, especially at our cottage meetings. Outside of all this is the great country work which for twenty miles around is not being touched. This district is thickly populated, hundreds of little villages crowded with people, dotted here and there, in which an excellent work could be carried, if we had the help needed. Apart from the prayer Christ taught His disciples, the only thing for which He ever asked His disciples to pray was that more laborers might be provided for the ever-ready harvest.

Pray for us and the workers and work here.

Luchowfu.

The Religions of China



CHINESE PROVERBS.

A stone lion does not fear the rain.

No needle has a point at both ends.

An ape may sit on a throne.

A blind man carrying a looking-glass.

A Word of Caution.

Do n't Swap Horses in the Middle of a Stream.

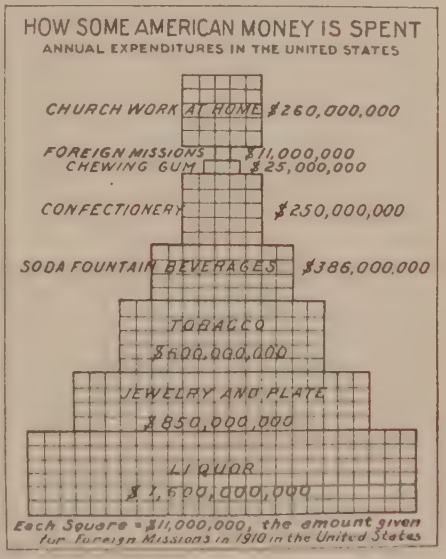
It was a wise man advised against the above course. We believe this is a very good precaution in the matter of plans for missionary giving as well as horses. We feel very strongly that a mistake is made in urging congregations to abandon the plan of missionary offerings on Missionary days before these churches are ready to adopt another adequate method in its place. Most of our present missionary efficiency and liberality has been built up around our missionary days, Home and Foreign.

March Offering Day a Spiritual Asset.

We doubt if anything in our history has awakened more of the missionary conscience among our people than the March offering for Foreign Missions. This day has become a great spiritual asset. There are some things that are not ideal about it, to be sure, but it works. It works for the small as well as the large church. It works for both the country and the city church. It works where there is a pastor and in hundreds of churches where there is no pastor. We do not believe at all that the March offering is the last word on giving to Foreign Missions, but we do believe in thousands of churches it is the most practicable and workable method at the present time. We feel that for the weaker churches especially, the advocacy of the wholesale abandonment of the missionary days for weekly giving to missions is a mistake and a serious one. We believe that until these churches are properly prepared for it, and weekly giving can be introduced with great care, it is impracticable. Our missionary records prove this. The majority of the churches that have introduced weekly giving have decreased instead of increased the offering to Foreign Missions. This is not the fault of the plan itself, but shows that only proper introduction of the plan succeeds.

No Royal Road.

If allegiance to the Missionary days is broken (and this is easy to bring about) before the other plan can be properly instituted, the church has lost its missionary anchor and is adrift on an uncharted sea. Weekly giving is a spiritual ideal and must have a clear field to succeed. This clear field can not be obtained by the decision, "Go to, now; we will adopt the Duplex envelope and settle our missionary problems," as some churches have hastily concluded. It is only obtained by careful education, by a missionary committee, and a thorough, consistent, every-member canvass. It is much harder to introduce weekly giving for missions than weekly giving for current expenses, and many know what that means in a weak or poorly developed church. It is easy, and always has been easy, to criticise missionary days; it is not so easy to put something in the place of this plan, that will work. If this is not done, the result is inevitable. Either complete missionary demoralization will occur in the church or the easy and unsatisfactory method of the omnibus offering on one day for all purposes will result. This plan makes the appeal indefinite because spread over too much



territory, and the offering for all causes in many cases does not exceed what would be given on different days for both Home and Foreign work.

We believe that weekly giving for missions should begin at the top, and not at the bottom. It should be instituted among our stronger churches, where it can be carefully and thoroughly introduced. We do not believe the plan should be advocated for all the churches, but quietly and intensively introduced where success and not failure will result. Then the results of its proper introduction will be an asset in a wider use of the method. The Laymen's Missionary Movement is following this plan just now in thoroughly trying the system out in ten leading cities.

In the meantime let us hold to all we have that is good, and not destroy confidence in the great missionary days which have meant so much to our people and our missionary work. In other words, let us not swap horses in the middle of the stream.

To the Churches That Plan Weekly Giving for Missions.

This is a plan that should be handled with the greatest care. It takes the most careful preparation and execution to make it succeed. We speak from experience with churches that have tried it. If introduced conscientiously in churches that are made ready for it, it is good; otherwise it fails. For churches planning to introduce this method the Society has a fine packet of helpful literature which will be sent free on request.

Some Plans for Prospective Living-Link Churches.

The salary of a single missionary for a year is $600. This amounts to $1.65 a day. People are always interested if they can support the missionary for a certain number of days.

We give here a sample pledge-card used by the Christian Church at Nevada, Mo., which easily became a Living Link:

Another plan is to diagram the 365 days on the blackboard and as the people subscribe for the days at $1.65 each, cross off the squares, or erase them.

Still another plan is to enlist the people to give weekly for the support of their missionary, as they do for church expenses. This has proven very suc-

The Nevada Christian Church

A Living-Link—$600 a Year.

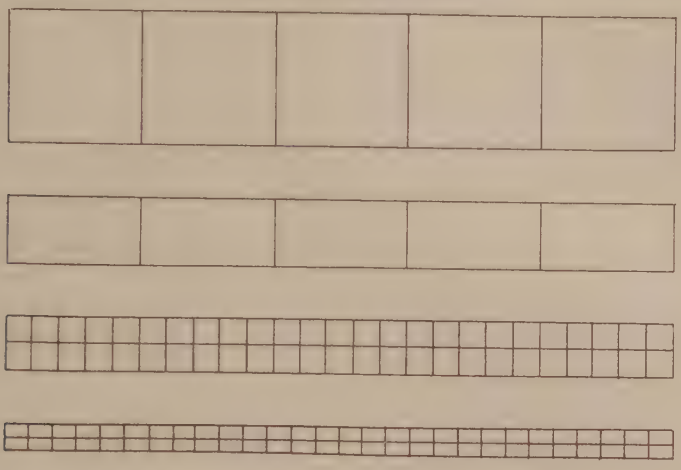
We Ought to Support Our Own Missionary—So I'll Do It.

One Day	$1 65
Two Days	3 30
One Week	11 55
Two Weeks	23 10
One Month	50 00

Scratch Out All But the One Taken.

March 1, 1910. **Signed**.....

cessful in several places. The following diagram shows how easily this can be done:



The five large squares are for five givers at 50 cents each a week; the next five for five givers at 25 cents each a week, then fifty at 10 cents each, and fifty-six at 5 cents each. The following computation shows how easily the $600 is attained by these contributions:

5	@ 50c. each a week...	$130 a year
5	@ 25c. each a week...	65 a year
50	@ 10c. each a week...	260 a year
56	@ 5c. each a week...	145 a year
116	contributors giving....	$600 a year

In many cases after working up interest in the Living-link idea, the pastor presents the matter in the pulpit and makes a direct appeal for pledges without the above plans. In any case it is always well to begin the plans with a personal canvass of those who would be the best supporters of the enterprise. A few gifts of this kind will be an inspiration to the rest. Any plan needs to be linked with much prayer.

"Faithful Unto Death."

In the year of the Boxer outbreak some 30,000 native Christians suffered martyrdom rather than deny their Lord. Mrs. Chang, a graduate of the London Missionary Society School, was driven out into the streets of Pekin with her little babe and her blind mother. They were separated, and the old blind mother was lost. A Boxer seized Mrs. Chang and her baby, and brought them before a Boxer judge. The place where she stood was slippery with the blood of Christians already slain. The mother clasped her babe to her breast and prayed:

"O, Lord, give me courage to witness bravely for Thee until the end!"

The magistrate asked her:

"Are you a Christian?"

"Yes," she replied.

He gave her a stick of incense, saying:

"Burn this, and your life shall be spared."

"Never!" she replied.

"Kill her!" cried the magistrate; but she calmly said:

"My body you can kill, and it will be scattered on the ground like these," pointing to portions of dead bodies about her, "but my soul will go to be with Jesus," and so saying, she died with that blessed prospect in view.

Among the Missionaries.

Fresh Notes from the Fields.

We have no fears of trouble in Luchowfu from revolution. There will be great changes in China, and perhaps rapid advance of mission work. If we ever needed reinforcements and expansion it is now. May all joy be yours!—G. B. BAIRD.

Nanking has gone to the revolutionists and Dr. Macklin and Mr. Garrett are two of the men—about ten or eleven—I believe, who risked staying to do Red Cross work and to help the native Christians. God has greatly blessed them. Praise the Lord!—DOROTHY MACKLIN.

Am leaving Shanghai for the scene of the battlefield around Nanking with the "First Aid" staff of the Red Cross Society to-morrow. Roads blocked to Chuchow, but among the wounded and dying one can do good work also as evangelist. Situation in Central China more and more serious. Missionaries called in by legations.—W. R. HUNT.

American and British legations order all out of interior. Official notice out to-day. Grave risks to life and property. Country gone into anarchy in this rebellion, after flood and famine. I was returning to Nanking to-day but am prevented by consulate. Chuchow in line of rebel and imperial warpath. God is with us. We will be careful, but we will not fear. God is in the crisis. Pray for us. Things taking an anti-foreign turn.—W. R. HUNT.

Our work in Shanghai is running full time and overtime. We have had a number of refugees from Nanking Bible College and School who have been giving us good help. We have had several candidates for baptism, and we are much encouraged. Our work in Tsungming,

The new church building at Bolenge, Africa. The brick were burned on the grounds and the timbers and lumber worked out by native hand-sawyers in the forest. The building was dedicated on October 15th. There were 1,200 people in attendance that day and 900 observed the Lord's Supper.

however, is having a set-back. The island is full of banditti who have been burning and looting freely. They entered our chapel and commenced their work of destruction. This was because the property was owned by a rich man who had oppressed the people. But the townspeople came to our rescue and caused them to desist, saying, "This is a Christian chapel and must not be injured." Cheer up! God reigns, and all is well.—JAS. WARE.

We do so need additional workers in the Philippines. Miss Siegfried should devote all her time to training the young women. We have had two short schools now: one in Vigan lasting six weeks, and one in Laoag that lasted a month. The girls liked the work, and they have gone back to their towns to establish Bible classes for the children, and there is an added enthusiasm already. A worker, an evangelist, ought to be sent to Ilocos Norte immediately to help conserve and develop the work.

We have our new press set up and are printing the first work on it this week. We shall not be able to do the best work until we get some more material from the States. My order will be prepared shortly. Among other things we shall need a gasoline engine.

The work is growing slowly. There will be some new churches formed soon. The task of getting a sufficient number of evangelists is great. That of building chapels also. The Convention of Churches here in the Ilocos Sur-Abra District raised almost $25 through collections from the churches for evangelization and church building last year. It sounds small compared with your more than $350,000, doesn't it?—W. H. HANNA.

Geo. W. Brown, of Jubbulpore, India, has been chosen on the India Revision Committee of the Old Testament and will spend some time this winter in that important work.

Bruce L. Kershner, of Manila, P. I., will arrive in San Francisco, February 8th, on his first furlough after six years of service in the Philippines. Mr. Kershner has been troubled much with fever during the last year.

The Christian Woman's Board of Missions has graciously loaned Mr. McDougal to the Foreign Society for work in the Bible College at Jubbulpore this coming year. This was done because of the lack of sufficient workers on the field. This kind co-operation is greatly appreciated.

J. C. Ogden, of Batang, Tibet, arrived in San Francisco, January 18th. He and his family were obliged to leave their post at Batang on account of the grave dangers in West China in connection with the revolution. As their furlough was due next spring anyway, they thought it best to return at once to America. This will enable them to return to Tibet earlier than they had anticipated, if China is in condition for travel.

One baptism from Hongo, two from Miss Kate V. Johnson's work, one from the Girls' School work, and one from the Boys' School work to-day. Seven baptisms from Miss Clawson's work in Takinogawa and two from Hongo on the 19th. Koishikawa is holding an evangelistic meeting. Akita is holding a meeting, but we have heard nothing of results yet. Mr. Hagin is working hard in the out-station work before cold weather sets in.—MYRTLE E. HAGIN, *Tokyo, Japan.*

"Our *Interest* in missions is a mark of our Christian Character; Our *Knowledge* of missions is the measure of our Christian Attainment; Our *Participation* in missions is the measure of our Christian Efficiency."

China and America.

All eyes are upon China in these days of her revolution. In her struggle for better government she looks to the United States as an ideal. This government commands respect and large influence in China. The reasons for this may be briefly stated as follows:

1. The United States has never in any way aided in the opium traffic, which has so sorely cursed that land. On the contrary, our government has led in an effort to rid China of the great curse. The international conference on the opium traffic recently held in Shanghai was first suggested by our Secretary of State.

2. The United States has never in any way encroached upon the territory rights with China. This is in striking contrast with five other nations which have harassed and embarrassed the Chinese people. Our country has not been a "land grabber." We have dealt kindly and justly with China, and we now enjoy her confidence.

3. The United States has stubbornly contended against partition of the Flowery Kingdom. We have stood firm for the integrity of China. When other nations threatened her unity and integrity the United States stepped forward and said, "Hands off!"

4. Our Government did not deal harshly with China over the Boxer indemnity. Indeed, we forgave a very considerable portion of it, much to our credit, and with a spirit of well-considered generosity.

We have dealt fairly and justly with that great people, and we have our reward in the esteem which is shown us. China needs our help. Out of the present confusion will come order and good government. She is breaking with her dead past and emerging into a new day. There is a long, rough road for her to travel yet, but she is destined to be an enlightened republic, and one of the most Christian nations in all the world. Let us pray and labor for China.

Chinese Proverbs.

Pure gold does not fear the fire.

A big heart is better than a big house.

False humility is genuine arrogance.

A little man may have a large heart.

If the farmer is diligent the soil will not be lazy.

A stupid thief stops his ears when stealing the bell.

Hold your temper for a moment and avoid a hundred days of sorrow.

Of everything he knows a little, but he knows but little of everything.

The money-maker is never weary; the weary man never makes money.

If you know how, the thing is not hard; if it is hard, then you do n't know how.

The Missionary Committee.

1. Divides and locates responsibility.
2. Enlists individual activity.
3. Re-enforces pastor's efforts.
4. Challenges study of missions.
5. Provides great opportunity for service.
6. Reaches membership individually.
7. Stimulates spiritual life.

Program for a Foreign Missionary Rally.

SUNDAY NIGHT, FEBRUARY 25, 1912.

1. A missionary hymn.
2. Scripture Reading—Rom. 10:9-15.
3. Prayer for the missionaries.
4. Opening address (five-minute address explaining the purpose of the meeting; the importance of missionary information, etc.).
5. A missionary song.
6. Evangelistic work of our Foreign Society (five minutes).
   (*a*) Society has 170 American missionaries.
   (*b*) Several hundred native evangelists.
   (*c*) Large numbers baptized, nearly 200 in one day, in Africa.
   This is an inspiring work.
7. Medical work of the Foreign Society (five minutes).
   (*a*) Has 24 hospitals and dispensaries.
   (*b*) Last year 157,988 patients were treated.
8. A missionary hymn.
9. Educational work of the Society (five minutes).
   (*a*) The Society supports 95 schools.
   (*b*) There are over 5,000 pupils in these schools.
   (*c*) About 300 young native men are studying for the ministry.
   (*d*) The educational work is growing and is an increasing power for good.
10. The Bible a missionary Book (five minutes).
   (*a*) The prophecies of the Old Testament
   (*b*) The life of Christ—his teaching—the commission.
   (*c*) The teaching and spirit of the New Testament.
11. Two brief prayers for the success of the world-wide work.
12. A song: "Send the Light."
13. The motives in missions (ten minutes).
   (*a*) Faithfulness to Christ—2 Cor. 5:14.
   (*b*) Reflex influence upon the Church—2 Cor. 9:8-11.
   (*c*) The love of Christ constrains us.
14. Concluding address—urging a liberal March offering.

SUGGESTIVE HINTS.

1. Hold the rally by all means. It will do great good.

2. Begin it promptly on time and put into it life and enthusiasm.

3. Do not take an offering. This is a time to give information and impart inspiration. This rally will help to create a missionary conscience.

4. Select with care those who are to take part and hold the speakers to the time allotted.

5. Much depends upon the spirit and preparation of the president for the rally.

6. Seek to give all the exercises a pronounced spiritual note. Make it a really religious meeting.

7. This can be made one of the greatest of the whole year. It is sure to help the March offering.

WORKERS UNDER THE DIRECTION OF THE FOREIGN SOCIETY.

	Missionaries.	Native Workers.
China	46	183
Japan	30	65
India	35	158
Africa	17	312
Philippines	14	32
Tibet	5	5
Cuba	2	4
Scandinavia	7	....
England	13	....
	169	759

Total force, 928.

THE EVERY MEMBER CANVASS.

1. Hold Men's Supper.
2. Exhibit local church statistics:
   a. Last year's gifts.
   b. Number of church members.
   c. Number of subscribers to missions.
3. Set financial goal.
4. Appoint Canvassing Committee.
5. Canvass entire membership, going two by two.
6. Secure individual pledges.
7. Report progress frequently.
8. Complete canvass promptly.

How It Was Done.

A Story of Living-link Attainment.

JOHN RAY EWERS.

It having been my joy to lead one great church up from trifling missionary offerings into the Living-link class, and to lead another group into the Double Living-link class, many people have asked me how it was done. I answer briefly that the first requisite is a deep, solid, abiding conviction of the need of the world for our Savior, and of the value of Foreign Missions. This conviction is not for sale in any department store. It must be forged out of the steel of facts, heated in the fires of your own hot heart. The testimony of men like President Taft, W. J. Bryan, Ellis, who wrote "Men and Missions," and, above all, the earnest statements of our own returning missionaries, furnish the facts. You must furnish the heart-heat. Great missionary giving comes only from passionate loving.

The Living-link in Youngstown came after four years of patient toiling and waiting; then one heartful sermon on "Where there is no vision, the people perish" brought the money. It seemed to come very easily—then. The Double Living-link in the East End Church came last year, as the result of an optimistic and heroic six-months campaign in which every one joined. The newly-organized Young People's Missionary Circle gave over $100, the Sunday-school gave $380, and the church, as such, the balance.

Already we are at work. Our supplies are here. On Sunday there were 83 men in the men's class. I heard one of our elders ask the teacher, Colonel S. H. Church, for $110 from his class alone. This same elder teaches the women's class, Mr. Robert Balderson, and he has that class assessed $100. Last year the same class gave $125. Our Sunday-school superintendent, Mr. Robert Netting; our highly efficient secretary, Mr. Charles Hamilton; our treasurer, Mr. Albert Stewart—all work. Our missionary secretary, Dr. E. L. Neff, writes personal letters and follows up his lists. And finally every one gives. This is the most generous church I ever knew. Three hundred members raised $9,000 and gave nearly $2,500 for missions last year. There is not a "bone-head" or a "tight-wad" in our group.

We begin early, and stay with the job until it is done. As early as January cabinet-meeting of the Sunday-school we raised the watchword, "$500 from the Sunday-school by Children's Day." I believe in the "Every-member Canvass," but so far we have not used it, although we may this year. I believe in the duplex envelope, and our board voted to begin to use it next summer. Our excellent board, in the first place, maps out the missionary program for the church.

Hundreds of our churches could easily enter the Living-link class this year, if missionary knowledge would breed conviction, and the enthusiastic and optimistic minister would lead the way.

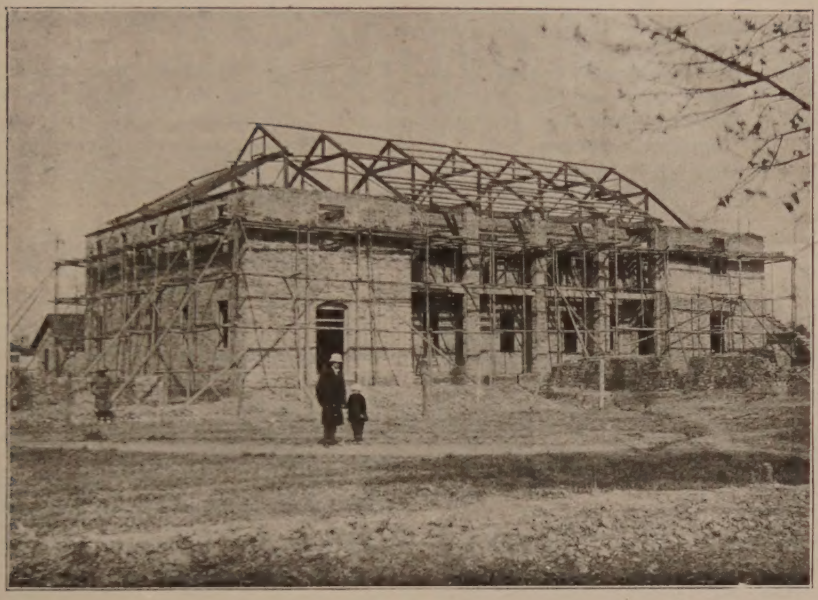
My brother, it 's "up to you."

Pittsburgh.

Average Gift per Member for Foreign Missions in 1910

	Average per Member in United States
UNITED PRES.	$2.48
PRES. U. S. Southern	1.60
CONGREGATIONAL	1.35
PRES. U. S. A. Northern	1.09
PROT. EPISCOPAL	.78
BAPTIST Northern	.74
METHODIST EPISCOPAL	.70
METH. EPIS. SOUTH	.48
DISCIPLES OF CHRIST	.40
BAPTIST Southern	.22

An Investment in Healing.



New Hospital in course of construction at Nantungchow, China.

C. C. Chapman, of Fullerton, Cal., gave $5,000 to erect this Christian service plant. A splendid investment in a territory with 1,000,000 contiguous people. Missionary Poland and son are in picture.

Missionary Sermon Outlines.

CHRIST'S LAST COMMAND.

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 18-20.)

In introducing the subject, give some account of the occasion. Jesus had been put to death, had risen from among the dead, and had met his disciples in Galilee according to appointment. Consider—

I. *The four items in this last command.*

1. "Go." Christianity is essentially a missionary religion. It must spread and fill the earth. It must be active at the extremities, or it will be chilled at the heart. Judaism was not a missionary faith. The Gentiles might come, but here was no effort to reach and win them. The apostolic church was pre-eminently a missionary church. The word "apostle" means the same as the word "missionary."

2. "Make disciples." This is the most original, the broadest, the sublimest enterprise human beings were ever called to accomplish. By entering his school and learning of Christ, the Gentiles would be changed into his image. All nations were to be disciplined. See Matt. 24: 14; Matt. 25: 39; Mark 16: 9-20; Luke 24: 47.

3. "Baptize." By baptism the believer is brought into a new relation to the Father and to the Son and to the Holy Spirit. Baptism is the first act of obedience. It is a public avowal that the baptized has entered the school of Christ and has accepted him as Teacher and Lord.

4. "Teach." Baptism was to be followed by a life of obedience. The baptized believers were to observe as well as to know. They were to observe all that He had commanded. No part of Christ's teaching has or ever will become antiquated or untrue, inappropriate or needless.

II. *The basis of this command.*

It is found in the "authority" which our Lord claimed. Note the difference between authority and power. Authority implies the right to command. Power may exist apart from any right. The authority referred to was given when he took upon him our nature, and more fully when he rose from the dead. "All authority" signifies that his right to command was complete and universal. "In heaven and on earth." His Kingdom was more widely extended than that of any king that ever lived.

III. *The promise annexed to obedience to this command.*

"Lo, I am with you alway." His presence is a guarantee of courage and wisdom and strength and victory. He will be with the obedient to the end of the world. He will be with them in days of strength and weakness, of success and failure, of joy and sorrow, of youth and age, of life and death.

THE ETERNAL PURPOSE OF GOD.

"And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (Matt. 24:14.)

Let us inquire—

I. *What is it that is to be proclaimed?* The answer of the text is, "This gospel of the Kingdom." The Messianic reign had been foretold by the prophets and by John the Baptist, and by our Lord himself.

II. *How is it to be proclaimed?* The text says it is to be "preached." Several Greek words are translated "preach." The word used here is the one that is found in Mark 16:15, and means announcing by herald. The printed page has its place and value, but there is no substitute for the living voice. So our Lord said to his disciples: "Go ye;" "Ye shall be my witnesses;" "Repentence and remission of sins shall be preached in his name among all the nations."

III. *The scope of this preaching?* The text states that it is "the whole world." Elsewhere we read, "Jerusalem, and all Judea and Samaria, and the uttermost part of the earth." The purpose of God is not tribal or national or continental, but universal. The phrases used in Scripture are significant: "All flesh," "all nations," "the world," "the whole world," "the earth," "the whole earth," "all the ends of the earth," "the uttermost part of the earth," "the whole creation."

IV. *The purpose of this preaching?* The text says that it was to be for a "testimony unto all the nations." The nations were to have the offer of Christ and his salvation. They were to have the privilege of accepting him or rejecting him, and so be left without excuse.

V. *What follows this preaching?* The text states, "the end." When the whole world is evangelized, Christ will come in glory. We can hasten or hinder his coming by our attitude toward the world's evangelization.

IN PARTNERSHIP WITH GOD FOR WORLD-CONQUEST.

(1 Cor. 3:9.)

A. W. FORTUNE.

"In partnership with God for world-conquest." (1 Cor. 3:9.)

I. In our day people are anxious to enter into partnership with great men for the accomplishment of great tasks.

This is seen in the professional world and in business. There are great corporations organized for the performance of world-tasks.

There is none greater than God, with whom we can enter into partnership.

II. God's plan is the evangelization of the world, and he asks us to have fellowship in the task.

The carrying-out of this plan involves the Christianizing of the nations. It involves the bringing of all mankind under the reign of God.

The glory and dignity of having fellowship in this task is greater than that of any other of our age. It calls for the best efforts of the greatest men.

III. God can carry out his plan only as those who are in partnership with him perform their tasks.

If we do nothing we are unfaithful to our trust, and our unfaithfulness will mean the failure of God's plans.

God is counting on us, and we must not disappoint him.

WANTED.

Several typewriters are needed for missionaries, also a camera.

The Foreign Society has a good farm in Missouri for sale at a reasonable figure.

Fred E. Hagin, of Tokyo, Japan, is in need of a pair of baptismal trousers. Any one able to supply them would greatly aid him in his work. Second-hand would do.

STEWARDSHIP.
I will place
no value on
anything I have
or may possess
except in relation
to the
KINGDOM OF CHRIST.
—David Livingstone.

The
RESOURCES
OF GOD
are promised
only to those
who undertake
the
PROGRAM
OF GOD.

A Royal Ambassador.*

On Thursday evening of last week, December 14th, a Gibson audience was the dream of fiction writers, when Dr. A. L. Shelton, of Batang, Tibet, at the Christian church, related the story of missions in that lonely and isolated land of mystery. Dr. Shelton made it clear at the beginning of his address that he was not a doctor of divinity, but a doctor of medicine, a medical missionary.

The story of this man and his family and a brother missionary in their seven years' work in the very heart of Asia, in a region 8,000 feet above the level of the sea, not far from the Himalaya Mountain ranges, was fascinating in the extreme. It was a tale of slow and patient entrance into the hearts and everyday lives of a strange and sullen people, an entrance effected only through a loving ministry, daily deeds of mercy, the healing of the sick.

Ministering patiently to their needs, very slowly and very gradually these emissaries of Christian America were able to unfold the life story of the Nazarene, who was himself a native of Asia, and who came as a babe to Bethlehem one night nineteen hundred years ago. Then, after years of patient waiting, one day one of the natives came and asked the missionaries to come to his home and burn up the idols there, saying that only the Christ would be worshiped there.

Then came another, and another, and an entire village, and the entering wedge for Christianity had been driven, a tiny flame had been kindled in the inky darkness of the Tibetan night. One can in fancy look ahead twenty or thirty years and see the railroad, the telegraph, the commercial development of vast resources, the change in customs, a market for the Christian world, and all of civilization the beneficiary of the foundation work of these men. The story of other lands will be repeated.

Dr. Shelton is indeed a royal ambassador, a blazer of trails for the Kingdom, and he knows how to tell his story with a rare charm, and to give the glory where it belongs. At the close of his story many of those who heard it pressed forward to congratulate the missionary, and a purse of over thirty dollars was raised within a few minutes and presented to him to use in the work in any way he chose. For an hour the audience had listened, and they carried away with them a vision of the foreign field which will never be quite effaced.

* From the *Courier*, Gibson City, Ill.

EDUCATIONAL WORK OF THE FOREIGN SOCIETY.

	Elementary Schools.	Colleges and Bible Colleges.	Total Pupils.
China	29	2	1,234
Africa	24	1	1,118
India	24	1	1,945
Japan	8	2	669
Philippines	..	2	45
Tibet	1	..	15
Total	86	8	5,096

Income of Leading American Foreign Missionary Boards for 1911.

Methodist Episcopal	$2,217,127
Presbyterian	1,718,526
Baptist Missionary Society	1,163,988
American Board (Cong.)	1,032,026
Protestant Episcopal	855,042
Metoodist Episcopal (South)	780,170
Disciples of Christ (F. C. M. S. and C. W. B. M.)	528,082
Southern Baptists	510,009
Presbyterian (South)	452,513
United Presbyterian	332,388

Teacher training class at Central Chapel, Manila, P. I.